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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"How great reason have we to rejoice; for could we have supposed . . . that God would have granted unto us such great blessings?" (ALMA 26: 1).

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POWERFUL AGENCY OF LIVING FAITH.*

ELDER NEPHI JENSEN.

THERE is something in the world stronger and more powerful than any material thing or any so-called physical agency. If we are really in earnest in our search for the most powerful agency in the world, we must look into the human soul to find it. The name of that faculty of the human soul is faith. Back of faith is the God of all truth and all power; and faith is the strongest thing in the world!

You would not marvel at my making this very broad statement if you have ever taken occasion to go through a concordance of the Bible in search of the word which Jesus Christ spoke most often. If you will take a complete concordance of the Bible, and trace the word "faith" through the four gospels, you will discover that Jesus, who was the greatest philosopher and ethical teacher that the world has ever seen, spoke more often about faith than any other subject. There must be an unusual significance attached to this principle, if the world's most profound thinker and greatest leader of men would speak more about it than any other subject.

There was a man who was a representative of Jesus Christ, shortly after the death of Jesus, who was not only an inspired teacher, but who was also a philosopher. His name was Paul. Paul had a very profound understanding of the Christian religion. In the eleventh chapter of a letter he wrote to the Hebrew Saints about the fundamentals of the Gospel, is a comprehensive essay on the subject of faith. At the beginning of the chapter Paul tells us that "faith is the evidence of things not seen." The

*Excerpts of address delivered in the Tabernacle, Salt Lake City, February 17, 1924.

Apostle means that faith is that faculty of the human soul through which and by which a person becomes vividly aware of unseen things. When Paul talked about this evidence of things not seen, he talked about a very vivid, unusual awareness of the existence of unseen things. In this essay he refers to Moses as an example of a person who had this vivid certainty of the existence of the unseen. Of Moses, Paul says: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." That is to say, Moses by reason of the purity of his life and the nobility of his mind, was so close to God that he could almost see His Majesty on high. That is faith. That "is the evidence of things not seen."

This absolute certainty of God's existence is the thing which is most needed in this world to-day. Ever since the conclusion of the recent World War, statesmen, philosophers, men of letters and moralists have been writing and talking about salvaging the civilization of the world. In all of their sermons, their discourses, their articles, and their books, they imply that the civilization of the world is in danger of being wrecked. What is the one thing that can save the civilization of the world? It is just that principle which the Apostle Paul speaks of as the "evidence of things not seen." Suppose every man and every woman in all this world were so certain of God's existence and the immutability of His laws, that they could "endure as seeing him who is invisible," would they be making a mad playhouse of this world? If men and women everywhere had this living faith in God, they would honor Him. They would keep His commandments, and establish enduring peace and civilization in all the world.

The Apostle Paul tells us something else about this wonderful principle of faith. He tell us, "It is the substance of things hoped for." He means that faith is the positive assurance that we have that we shall receive from God what we rightly hope to receive from Him. He is talking about a deep, divine trust in the living God, and in His power. The Apostle is talking about a transcending hope, because he referred to Abraham as a man who had this wonderful assurance of "things hoped for." Of Abraham Paul says:

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, accounting that God was able to raise him up, even from the dead."

In your reading of the Good Book, have you noticed particularly that very strong sentence: "For he accounted that God was able to raise him up, even from the dead"? When the Apostle Paul talked about faith in the sense of being the assurance that Saints have that they can receive anything in righteousness from God, he had in mind that deep-hearted, whole-souled trust that

Abraham had. Abraham who came to be called "the father of the faithful," had a heart so true, so strong, that he could believe that the God of power could instantly give life to a dead person, if it were right in His economy. That is faith.

When the Latter-day Saints talk about the faith that Jesus taught, they are talking about an unusual, profound, soul-rooted trust in the God of majesty and power. Jesus the Christ had in mind the same idea of faith that the Apostle Paul attempted to explain in the eleventh chapter of his letter to the Hebrews. There were in the days of Jesus Christ a few men and women who were pure enough in heart, and clean enough in mind, to understand what Jesus meant when He talked about faith. But there were only a few.

One of the noble few was a woman who had been afflicted for twelve long years of her life. This woman, we are told in the story, was so greatly afflicted that none of the doctors of the time could give her any relief. She spent her fortune upon the doctors and was not healed. One day this good woman stood in the throng as Jesus Christ walked along. She had heard of His beautiful life; she had heard of His splendid character; moreover, she had heard of the marvelous things which Jesus wrought by the power of faith. So when Jesus came into sight of this unusual woman, her heart fairly leaped within her as she said: "If I can but touch the hem of his garment, I shall be healed." That is a marvelous statement. That is a powerful sentence. It came from a noble heart. It came from a heart that was true enough and strong enough to believe that God can and will do anything on behalf of those who really trust in Him, and humble themselves before Him.

This woman reached forth her hand and touched just the apparel of Jesus Christ, and she was instantly healed. Decrepitude left her. Strength took the place of weakness. Life came back into her veins and her arteries, and the bloom of health came back into her cheeks. Then a little conversation arose between Jesus and the disciples as to what had happened. These disciples had not noticed anything unusual. They had not yet been born of the Spirit. They were still just usual men. In fact, they were of the kind of people that Shakespeare speaks of when he says: "They are only alive in their duller parts." Those disciples were yet only half alive. So they did not witness anything unusual. They said to Jesus: "The throng press thee, and sayest thou, who did touch thee?" But Jesus knew. He turned to the disciples and said: "I perceive that someone did touch me, for virtue went out of me." The life and strength of virtue left Jesus through the magic power of faith, and healed the afflicted, unfortunate woman. Then the woman came into His presence, trembling in the meekness of her pure gratitude, and said: "I did touch thee." Then Jesus turned to her and said:

"Thy faith hath made thee whole." It was her faith which was the healing power that restored her to health and strength.

There was another woman in the days of Jesus Christ who had this wonderful power, this strongest thing in the world. Her name was Martha. Martha had a brother Lazarus, who took sick of an incurable fever. Day after day, and night after night, the scorching fever gnawed at the vitals of Lazarus. Ere long, he died. Sometime after the death of Lazarus, Jesus Christ went to the home of Martha to offer her comfort and consolation in the midnight of her grief. When Jesus appeared in the doorway, Martha said: "If thou hadst been here, he would not have died." Martha meant that if Jesus Christ had been in the sick room of Lazarus while the scorching fever was eating away at the vitals of Lazarus, Jesus could have stood there in the presence of devouring disease and spoken a command, in the name of God, and Lazarus would have been healed. But this great woman, Martha, had even a nobler thought in her heart. She turned to Jesus and said: "But I know that even now whatsoever thou wilt ask of God, he will give it thee." She meant that Jesus Christ could walk to the entrance of the tomb, where Lazarus lay in the sleep of death, and He could stand there and speak the word of command in the name of God and Lazarus would live again! That is exactly what Martha meant.

Martha had the faith that Jesus taught. That is the faith He exemplified in His ministry. That faith healed the sick in His day, it gave sight to the blind, it made the lame to walk, and it even defied death and made the tomb give up its tenant. That is true Christian faith. It is the most powerful agency God ever committed to the children of men.

The saddest story in the history of this world, is the story of the loss of that faith to the world. That faith did not continue in the world very long after the death of the apostles of Jesus Christ.

About a century after the crucifixion of Jesus, people commenced to discover that it was easier to trust in things that they could see than to trust in the God that they could not see with their physical eyes. It has always been so in the story of mankind—people almost always follow the line of least resistance. So these people in the days of faint-heartedness, commenced to think that Paul and Peter and James were unusual men. These half-doubters commenced to say, "The apostles were endowed with an unusual power. We cannot expect to have the same power that they had. But if we can just get a little bit of Paul's cloak or Peter's coat, and turn it into a relic, fasten it upon our clothes, that little relic will have a magic charm; it will keep away sickness and the devil." In that way developed the practice of trusting in relics. It is easier to hold to a relic fastened about the neck than it is to hold to the throne of God that

can not be seen. A little later, they commenced to think again about the matter, and they said: "That cross upon which Jesus was crucified must have had about it some divine, magic power. If we can get just a piece of the wood of that cross, and transform it into a miniature cross and wear that little cross about our necks, that little cross will keep away sickness, and Satan." Then a little later they commenced to think and say: "It is better to have an enduring little cross to fasten about the neck than to have a wooden cross." So they developed the practice of having a little metallic cross to hang about the neck. It is so much easier to hold to a little metallic cross, fastened about the neck than it is to hold to the throne of God that can not be seen.

A little later, they commenced to think and say: "Those apostles of Jesus Christ were really superior men. They were endowed with unusual, divine power. We can not expect to have either the faith or the power they had, but if we can just put up before us an image of Paul, or an image of Peter, and pray before these images, we shall be able to obtain blessings." It is easier to trust in an image that can be seen, than it is to trust in the invisible God.

In that way, little by little, there was lost to this world the faith that Jesus Christ committed to mankind. In process of time, error drove truth from the altar, and dark, benighted superstition took the place of living faith in the living God. Those sad dismal days are what are known as the Dark Ages—that period in the world's history when the human mind was the most darkened and benighted it had ever been in all the tides of time.

A little circumstance will indicate how completely the Christian world lost the faith that Jesus taught. One day, I was in the city of Montreal, and had occasion to read a report in the Montreal *Star*, containing in full, a sermon which had been preached by the brilliant and eloquent Phillips Brooks, in the city of Boston as late as 1884. The sermon was based upon the text: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover." The learned and eloquent Phillips Brooks, speaking of that text said:

"In the days of Christ's personal ministry, Jesus healed the bodies of men and women. To-day he heals their souls." The eminent divine really thought that to be good logic. As a matter of fact, in the days of Jesus Christ, Jesus not only healed people's bodies, but also He healed their souls.

If the Christian religion does not do the same to-day, it certainly lacks half of the power with which it was vested in the days of the personal ministry of the Son of God. What is the answer to Phillips Brooks? The answer is simply this: In this day people as a rule do not really believe in Jesus Christ, and consequently the signs do not follow them.

The glad word of hope which the Latter-day Saints have to offer to the world is the cheering word which was spoken by the prophets of the Bible. The same Bible which predicts the great and terrible apostasy from the religion which Jesus Christ gave to the world, also makes definite and clear prediction of the coming of a better day, in the latter age of the world. In fact, the prophets of the Bible predicted that the true Gospel of Jesus would be restored to the world in the last days. In the fourteenth chapter of Revelation, this text is found:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

The Latter-day Saints' testimony to the world is simply this: The angel that John speaks of has come. He has brought back to the earth the true Gospel of Jesus Christ, and with that restoration of the Gospel there has been restored to the world the living faith of which Jesus Christ is the Author and great Exemplar.

A CHURCH UP-TO-DATE.

Dr. James E. Talmage.

We live in an epoch of unusual activity, both of thought and deed, an age of unprecedented achievement in material things, an era of unbounded promise.

The fever of effort burns in the blood and the brain of man. The discoveries and the inventions of a year surpass the record of centuries bygone. So many, so momentous are the new developments of this day that we live in constant expectation of other and greater things. Incredulity as to the possible is out of fashion. Every fresh discovery or application to service is another find in the rich mines of truth, and continuous revelation is the feature of the age.

What would be thought of the astronomer who would dare affirm that man already knows all that may be learned of the heights and the depths of space—that we may not, must not, expect or hope to learn of satellites, planets or suns heretofore unknown? What of the geologist who would say that the stony pages of the earth's crust have been fully read, and that no new record is to be found, no further truths to be made plain? What of the chemist who shuns the laboratory because, forsooth, he thinks that new discoveries are impossible, and the best he can do is to follow the lore of ancient books? Such men, for such declarations, would be deservedly scorned.

But note this terrifying exception, and the awful inconsistency

of it all. It has been long taught that nothing new can come direct from the heavens to mankind, that Divine revelation belongs to the past! Dare we thus teach? In so doing are we not blasphemously assuming to seal the lips of the Eternal One, to ignore the hand of God as a factor in current events, and in our hearts dethrone the Supreme Ruler?

Is the civilized world rejecting real theism, which embraces faith in a living, loving, intelligent and omnipotent God, and reverting to pagan deism—that misty, malformed conception of a diety bound and trammeled by man-prescribed limitations?

A church that lives not, grows not, develops not, in short a church that is dead, has no attraction for me. I profess no allegiance to a creed that is always behind the times, now and forever finished and fossilized in its unalterable incompleteness.

My church must be up-to-date, its religion vital and progressive. That church must be in direct communication with headquarters—the source of unfailing wisdom. It must give me the latest news from day to day, word of the ever-unfolding purposes of God, information as to the events of time, assurances as to the possibilities and certainties of eternity.

I accept the Holy Writ of ancient days for just what it purports to be. It is indispensable to the world's advancement. Without the Holy Bible and other sacred Scriptures, the human race would be in a deplorable state. But living prophecy and current-day revelation are likewise essential. One is the letter, the other the spirit that giveth life.

In the Church of Jesus Christ of Latter-day Saints alone do I find the satisfaction I have sought. In this, the Church of my choice, I witness vigor and vitality that speak of eternal duration; herein I find an ever-growing record of revealed truth—new Scriptures that are their own justification, and which, while primarily of present application, serve to explain and glorify the Sacred Writ of other days. I discover no inconsistency, far less contradiction, between latter-day Scriptures and the inspired records of olden times. Their agreement is such as to declare a common authorship.

Is this up-to-date religion really new? Only in the sense of having been re-established among men, with authority and power restored; new only as each recurring dawn is the birth of a new day, though the light of that day is the light of the same sun that shone before. Every day is both old and new, each the sum of the yesterdays that have gone, and the assuring promise of all the to-morrows yet unborn.

The Church of Jesus Christ of Latter-day Saints will ever be up-to-date; its activities will endure even when time shall be no more. It possesses this essential feature of perfection—the life principle that insures advancement. It lives and operates under the direction of the Christ, whose name it bears.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MARCH 27, 1924.

EDITORIAL:

COMMENDABLE FEATURES OF RECENT CONFERENCES.

IN subsequent issues of the *Star* will appear the minutes of conferences held recently in the Swiss and German mission. While these minutes give in detail the various exercises rendered at the meetings of each conference, it is impossible for them to convey the excellency of the spirit that characterized, almost without exception, every session, especially the meetings of missionaries, all four of which will ever be remembered by those in attendance as among the most profitable and inspirational experiences of their lives.

Besides these memorable gatherings, there were other features which merit special commendation, chief among which were the *evidences in every conference of previous and careful preparation.* The presidents of conferences, like wise and skilful architects, drew their plans carefully beforehand, and then like competent builders executed those plans with masterful precision. To this previous preparation is due, to a great extent, the remarkable success of the conferences.

The real planner and director, of course, was President Fred Tadje, under whose wise direction and indefatigable labors the Swiss and German mission is progressing with rapid strides. He is a real missionary, devoted and true, exemplary in action, wise in counsel, considerate of his Elders and willing at all times to lose himself for the Gospel's sake. He has the confidence and love of the fifteen conference presidents, who in turn seem to have the united support of the two hundred thirty Elders over whom they preside. Elder Jean Wunderlich, associate editor of the *Stern*, attended all the meetings, and performed most ably the duty of interpreter, besides contributing in other ways to the inspiration and success of the tour.

Singing.

Perhaps no other feature showed greater results of thorough preparation than the singing. A well-organized and competently-trained choir furnished music at each conference. At Berlin, there were two choirs, one from the Ost branch and the other from Centrum. Besides these there were a male chorus of fifty voices, and a children's choir. The choirs at Stettin, Dresden and Frankfurt deserve equal commendation for careful

preparation and for exeellent services rendered. The chorister and members of each deserve the praise and expressions of appreciation given at the services, to which they eontribnted true inspiration. The choir at Koenigsberg, Sunday evening, March 2nd, set the highest standard when an organized group of eighty voices assisted by five competent artists presented most creditably parts from Haydn's "The Creation." The wrapt attention with which the audience of eight hundred seventy listened for forty minutes, and the words of merited commendation that followed must have been a source of true satisfaction to the leader and his associates who had worked so faithfully in the preparation of this exceptional musical presentation. The music rendered at these conferences demonstrated that there are choirs in the European mission which occupy the front ranks of the best choirs in the Church. And this is no insignificant compliment, for the Church ranks high in musical excellence.

One of the most pleasing features was the singing furnished by children's choirs, organized at Koenigsberg, Dresden and Berlin.

A number of their songs were rendered in English and gave evidence, not only of careful training, but also of the vigor and life manifested in many of the branches in Germany.

Punctuality and Order.

Every meeting commenced on time; and with two exceptions the audience at each session sat in order at least five minutes before the opening song. The presidents of conferences presided with becoming dignity, without unnecessary announcements, and without any evidence of that confusion which sometimes is seen because of lack either of foresight or previous preparation. The Sunday-school sessions especially were noteworthy because of the ideally conducted exercises. The significance of this comment will be better realized in the light of the fact that from the evening of March 1st, to the evening of March 9th, fifteen meetings were held, averaging in the aggregate a little over four hours each!

Church Better Understood.

All conferences were held in elegant, spacious halls, the most important of which was undoubtedly the "Stadthalle" (Town Hall) in Berlin, where one thousand seventy and one thousand two hundred seventy-six people assembled, respectively, Sunday afternoon and evening, March 9th. Five minutes' walk from where the members of the Church worshipped in peace that day, stands the jail in which a few short years ago, were incarcerated President Rudger Clawson, then presiding over the European mission, President Thomas E. McKay, President of the Swiss and German mission, and other Elders, who were unrighteously con-

demned for preaching the same Gospel that their successors taught that Sunday in the Stadthalle!

The inspirational meeting in Stettin, Wednesday, March 5th, in contrast to the gloomy jail which the Elders past Wednesday morning and in which missionaries in days gone by were imprisoned, also emphasized the realization that a spirit of toleration in Germany has, to a measurable degree, at least, supplanted that of bigotry and persecution.

Consideration for Others.

Exemplifying the true spirit of their calling, Elders, under every condition, seemed to rejoice in showing kindness to each other and to strangers. For the comfort of visitors from other conferences, Elders planned and worked for days ahead, in order to secure suitable and inexpensive lodgings; and in several instances some gave up their own rooms and took less comfortable quarters themselves. If it were possible for *honest* enemies of the Church to see just this one phase of the missionary spirit—if they could catch just a glimpse of the true spirit of brotherhood that abounds in every group of true missionaries, much of their prejudice would vanish immediately.

An Interruption.

Although in the aggregate more than seven thousand people attended the eight public meetings held, there was not manifest the least ungentlemanliness nor the slightest disorder, even on the part of those who hitherto had been prejudiced against the teachings of the Latter-day Saints. All listened not only attentively, but sympathetically. Only one exception occurred. That was at the meeting in Frankfurt, at which a young minister, the son of a minister, an anti-"Mormon," gave vent to his inherited spleen by an attempted interruption. The audience, however, quickly silenced him, and the meeting continued and closed with an excellent spirit. The sympathetic response by the six hundred people assembled, one half of whom were non-members, and their emphatic disapproval of the interruption, reflected credit upon the congregation,

To Summarize.

From March 1st to March 12th, we held in six German cities fifteen meetings, aggregating sixty-four hours, spent (including February 29) sixty-eight hours on trains, travelled approximately two thousand miles, met two hundred twenty-eight Elders in special inspirational missionary meetings and proclaimed the message of the Revealed Word, in the aggregate to more than seven thousand people, not including Elders meetings.

Members of the Church in Germany are feeling happy in the work and are, generally speaking, exemplary and energetic. It

was a joy to associate with them and the choice Elders who are laboring in the German mission.

May peace and progress continue to characterize the mission in Germany!

THE FRENCH MISSION REORGANIZED.

On Sunday, February 24th, 1924, an important conference convened in Liege, at which the final step was taken in the reorganization of the French mission, complete minutes of which have already appeared in the *Star*.

At Lausanne, March 16th, five other meetings were held with the Elders and members of the French mission. It was encouraging to see the renewed spirit and determination with which the Elders and Saints are assuming the responsibilities of the new mission.

President Russell H. Blood, in organization and wise planning and instruction is laying a good foundation that promises permanency.

At Lausanne, Elder W. Roscoe Hess was chosen and sustained mission secretary.

Elder Rulon T. Hinckley, who has served well and faithfully since February, 1923, as president of the Lausanne conference, was honorably released, and Elder Wilford O. Ridges was set apart to succeed him.

DAVID O. MCKAY.

ELDERS F. ORIN AND HARVEY WOODBURY BEREAVED.

NOTHING was farther from the minds of those who listened to Elder Orin Woodbury's able address in the Stadthalle, Berlin, Sunday, the 9th inst., than the thought that in a few short days his animated and hopeful spirit would be bowed in intense sorrow; but scarcely had he returned to Hannover, where he presides as president of that conference, when he received a cablegram bearing the sad message of his beloved mother's unexpected death.

Elder Woodbury immediately communicated with his brother Harvey at Lausanne, who was sorely crushed by the sudden news.

The conference at Lausanne, in sympathy, shared Elder Harvey's grief.

The *Star* extends to these faithful missionaries sincere condolence. Only those who have lost a loving mother in the prime of life know how inconsolable one feels at such partings. The grief is even more poignant with these two boys, who have labored so joyfully in anticipation of seeing the joy on their mother's face when they return from their successful mission.

Their associates in the field would share their sorrow if they could; but since this can not be, we sincerely pray that God through the inspiration of His Holy Spirit will buoy up their souls with the divine assurance that their mother still lives and that she still is cognizant of their worthiness of her admiration and love.

Elders who have a testimony of the truth of the Gospel know that the change we call "death" is but the "passing through a dark entry out of one little room of Father's house, into another that is fair, lightsome and glorious, and divinely entertaining."

"She thought our good-night kiss was given,
And like a lily her life did close;
Angels uncurtain'd that repose,
And the next waking dawn'd in heaven."

DAVID O. MCKAY.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds annual conference convened at Bradford, Sunday, March 16th. There were in attendance Elders G. Martin Hopfenbeck and William A. Monson and Sisters Harriet Lowther and Ella Brown from Liverpool, Elders W. Scott Day and Wallace P. Galbraith of the Newcastle conference, Elders Kenneth A. Brady and Horace Y. Whittle of the Hull conference, President David D. Lamph and all the traveling Elders of the Leeds conference. Elder Hopfenbeck presided and President Lamph conducted during all the sessions of the conference.

The Sunday-school session commenced at 10:30 a.m., by the congregation's singing "Let Us All Press On." Prayer was offered by Brother Frank Holroyd. "Reverently and Meekly Now" was sung as the sacramental song, after which the sacrament gem was repeated. The sacrament was administered by Brothers Samuel Mitchell and Simeon Stead, assisted by Brothers Arthur Warnes, J. C. Harrison, John Wilson, Thomas Sullivan and William Warnes. Mosiah 2: 17, "When ye are in the service of your fellow beings ye are only in the service of your God," was repeated as the concert recitation.

The theme of Service, taken from the concert recitation was carried out in the program which followed the opening exercises. A recitation, "I am God's Little Lamb" was given by Winnie Elliott. Extracts from the nineteenth chapter of St. Matthew were recited by Kitty Ripley and Fred Laycock. Annie Westerman and Lilian Stead sang a duet, "My Mother's Bible." Vera Elliott related a true story. Extracts from the Book of Mosiah were recited by Alice Huddlestone. Irene Elliott recited the First Psalm. The Bradford Sunday-school children sang, "I'll Serve the Lord While I Am Young." Sister Lucy A. Walker

gave an essay on "Service." The death of Sydney Carton from Dickens' "Tale of Two Cities" was recited by Sister Annie Greenwood.

The congregation sang, "The Spirit of God Like a Fire is Burning."

Elder Monson addressed the conference, showing the blessings that are to be derived through rendering service.

Elder Hopfenbeck, the concluding speaker, directed his remarks to the children. He showed them that they should not expect pay for the little services which they may perform.

"Praise to the Man" was the closing hymn. Brother Fred Bradbury pronounced the benediction.

The afternoon session commenced by the congregation's singing "Guide Us, O Thou Great Jehovah." Prayer was offered by Brother G. Fred Balme. An anthem, "Daughters of Zion" was rendered by the Bradford branch choir.

The general, the mission and the conference authorities were presented and unanimously sustained.

Elder J. Norman Dotson was the first speaker. He showed the power and the effect of chastity. "For one to enter heaven," he said, "one must be chaste."

Elder Ernest C. Moore said the greatest blessing to him, next to birth, is the Gospel and that without the Gospel, life would mean but little to him.

Elder John B. Fowers told of the one doorway leading to heaven. He exhorted all his hearers to enter the doorway by obedience to the Savior's commandments, lest they be counted as a thief and a robber.

Elder John H. Tanner said the laws and the ordinances of the Gospel must be observed before the Gospel's benefits can be seen.

Elder Rudger C. Atkin spoke of the erroneous ways of trying to find happiness. True happiness, he said, comes not by the seeking, but by the giving of happiness.

Elder Horace Y. Whittle said he believes that for a man to gain true happiness, he must first acquire a true conception of God, the purpose of man's being on earth and a knowledge of God's teachings.

The congregation sang "Come, O Thou King of Kings."

Elder Kenneth A. Brady said he appreciates the Gospel, for he knows it to be the power of God unto salvation to all those who work and believe.

Elder Parley A. Petersen showed that the law of activity is the law of growth. He exhorted the Saints to be active that they might magnify their callings and be led to glorify God.

Elder Elwood G. Meadows spoke of the love of God for humanity. He said that God is no respecter of persons. Everyone good or bad, must comply with Christ's ordinances if he wishes to partake of God's blessings.

Elder Monson, the concluding speaker, took for his text the seventh chapter of St. Matthew. He said that every period has its typical character and either reflects retardation or progression on the future periods. Every organization has its distinguishing features and bears forth its characteristic fruits, he said. Elder Monson enumerated characteristic features of the Latter-day Saints. He said it is by their fruits ye shall know them. The fruits of "Mormonism," he said, are sufficient to establish Joseph Smith as a prophet of God.

The meeting closed by the congregation's singing, "We Thank Thee, O God, for a Prophet." Brother John W. Turner spoke the benediction.

Immediately following the afternoon session, an officers and teachers meeting convened. Elder Hopfenbeck outlined the order of the organization of the Church and showed the relationship of the officers and teachers to each other in respect to authority and Priesthood. Instructions were also given to assist in carrying on the work of the various organizations in a more efficient manner. Each organization was urged to follow the courses of study as outlined by the various General Boards.

The evening session commenced by the congregation's singing "Come, Come, Ye Saints." The invocation was offered by Brother Arthur E. Banham. The Halifax branch choir sang the anthem, "The Song of the Redeemed."

Elder John G. Osborne was the first speaker. He showed that obedience to the authority of God is the first divine requirement of man. He admonished everyone to be obedient to the commandments of the Lord.

Elder George A. Baker said that to be a giant among men, one must have certain margins over and above one's associates. He showed how the Church of Jesus Christ of Latter-day Saints has many margins over the other religions organizations of the day, and is, therefore, a giant among the churches of the world.

Elder Frederick G. Stoddard said that the different offices and gifts of the Spirit are given man that he might better render service—for the perfecting of the body of Christ.

Elder Robert G. Gibbons showed that the Gospel of Jesus Christ is universal in its teachings, and that obedience to the same brings advancement.

Elder Wallace P. Galbraith said it is good for the Saints to assemble in Christ's name. He exhorted the Saints to be doers of the word and not hearers only.

Elder W. Scott Day bore a strong testimony to the divinity of the Gospel. He said he feels like Paul, he is not ashamed of the Gospel of Christ, for he knows of its mighty power.

"Jesus, I My Cross Have Taken," was rendered by the Halifax and Bradford choir.

President Lamph read from Hebrews, "How shall we escape, if

we neglect so great a salvation." He showed how it requires constant well-directed efforts to guard one's self aright; how corruption is a natural sequence of neglect; and how it is only through living in close proximity to God that He can give men power to overcome corruption.

Elder Hopfenbeck, the concluding speaker, told of some objections raised to the views of the Latter-day Saints by the "modernists" of to-day. He said that critics charge the Latter-day Saints with being "literalists," that they do not spiritualize the words of the Scriptures. If that means, said the speaker, that the Latter-day Saints do not change the words of the Scriptures to suit their own needs, but rather that they conform to the plain meaning of the Scriptures, then they are "literalists." Elder Hopfenbeck said that the Latter-day Saints are indeed "literalists" upon the questions of the resurrection, of Christ's divine birth, that baptism is a divine ordinance for the remission of sins, and that Joseph Smith was a prophet of God to restore the everlasting Gospel.

The closing hymn was "Now Let Us Rejoice." Brother Simeon Stead pronounced the benediction.

J. NORMAN DOTSON, Conference Clerk.

FROM THE MISSION FIELD.

Baptisms.—Saturday, the 15th inst., an impressive baptismal service was held at Sheffield. Two candidates were baptized by Elder G. Kimball Mellor; they were confirmed by Elders Vernon P. Cole and Milford M. Mills.

Appointments of Conference Presidents.—Elder Arthur H. Aamodt has been appointed president of the Norwich conference to succeed President Peter Tolboe, honorably released to return home.

Elder Christopher C. Heaton has been appointed president of the Manchester conference to succeed President William Blackburn, honorably released to return home.

Arrivals and Appointments.—The following missionaries arrived in Liverpool Saturday, the 22nd inst., per s.s. *Montrose*, and have been assigned as follows:

For the British mission—

Floyd C. Stuart, Ogden, Utah, to the Leeds conference.

For the Swiss and German mission—

Wilford D. Gygi, Midvale, Utah.

Jacob A. Rinderknecht, Providence, Utah.

For the Netherlands mission—

Henry Denkers, Ogden, Utah.

AFTERMATH.

One man gave lavishly of gold
And builded tower and town;
Then smiled content to think his deeds
Should win him great renown.

Another, poor in worldly gain,
Gave all within his ken
Of strength and tenderness and truth,
To help his fellow men.

The record of the rich man's gifts
Lies on a dusty shelf;
The poor man lives in countless hearts,
Because he gave—himself!

C. Becker.

DEATH.

Summergill.—Sister Rachael Summergill died at her home in Bradford, February 14th, 1924. Deceased was born t Bradford, July 13th, 1838, and was baptized at Bradford, February 22nd, 1919, by Elder Emmanuel H. Clarke and was confirmed by Brother John W. Turner.

Dutton.—February 24th, 1924, after a prolonged illness, Sister Emily Annie Berridge Dutton, of the Leeds branch died at her home in Leeds. Deceased was born at Thropston, North Hampton, November 4th, 1859, and was baptized April 6th, 1901, by Elder Brigham Y. Benson and was confirmed by Elder C. N. Stillman. Sister Dutton was an ardent worker in the Church, especially in the Sunday-school. Funeral services were held at Leeds with President David D. Lamph presiding and Elder John B. Fowers conducting. The grave was dedicated by Elder J. Norman Dotson.

Thorpe.—Sister Nancy Bland Thorpe died at her home in Dent, February 24th, 1924, Deceased was born at Halifax, June 9th, 1845, and was baptized August 8th, 1903, by Elder A. Fenley Merrill, and was confirmed by Elder Joseph W. Betteridge. Sister Thorpe has been a faithful worker in the Church, having taken special interest in the Relief Society work. Funeral services were held February 28th, at Dent, President David D. Lamph presiding. The grave was dedicated by President Lamph.

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